

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound moral
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and
kindred crimes—the application of Christian principles to all the relations, du-
ties, business arrangements, and aims of life;—to the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text book is the Bible; our standard, the Divine law;
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-
ises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scripture against Slavery, and the Scriptu-
ral method of treating it.

"To the law and to the testimony; if they speak not according to this
word, it is because there is no light in them." Isa. viii. 20. "All Scripture is
given by inspiration of God, and is profitable for doctrine, for correction, for
instruction in righteousness. That the man of God might be perfect, thor-
oughly furnished unto all good works." 2 Tim. iii. 16, 17.

Part III.—Slaveholding brought directly to the test of the
Bible.

CHAPTER V.

SLAVEHOLDING CONDEMNED BY THE DECALOGUE.

THE FIFTH COMMANDMENT.

5. "Honor thy father and thy mother, that thy days may
be long in the land, which the Lord thy God giveth thee."

What provision or permission does slavery provide for
the children of slaves to honor their father and mother?
To them, the command of the master, the mistress, the over-
seer, the driver, is everything—the command of the father
and mother is nothing. The child may be required to in-
fest ignominious stripes upon the father and the mother,
and he dares not disobey.

He cannot disobey without disobedience to the slave mas-
ter, a repudiation of his authority, and rebellion against
the slave system. Thus are the commandments of God
made of none effect, by the usages and customs of the
slaveholders, and thus must the statutes and usages of the
slaveholders be trampled under foot, in order to avoid
disobedience to God.

This commandment recognizes the family relation, and its
sacred obligations and rights, which all slaveholders disre-
gard and ignore in their slaves. No slaveholder holding
slave parents and children, can recognize their mutual ob-
ligations and corresponding rights, without emancipating
them. What other form of making void the Fifth Com-
mandment can compare with the system and usages of
slaveholding?

THE SIXTH COMMANDMENT.

6. Thou shalt not kill.

Slavery is a murderous system from beginning to end,
it provides no effectual security for the life of the slave.
He "is wholly in the power of a master, to whom he be-
longs." The slave may, with perfect impunity, be murdered
in the presence of hundreds of slaves or free people of color,
if in the absence of any white witness. And few white persons
in slave States, dare testify to the murder of a slave by his
master. The Slave Code assumes that a slave may come
to his death "by moderate correction." Slaves are fre-
quently murdered, but (except possibly, in one or two in-
stances) the murderers have never been executed. And
agricultural societies coolly debate whether it is more pro-
fitable to "use up" a gang of field hands once in seven years
and purchase anew, or so treat them as to make them last

longer. In some regions, the general calculation favors the
former. Fugitive slaves, secreting themselves, and taking
food from plantations, may be declared outlaws, and are
hunted and shot down like wild beasts.

Slaveholders do not, all of them, personally commit mur-
der. But they all help sustain the system that inevitably
commits murder, and prevents the punishment of the mur-
derers. And they all claim an authority over their slaves
that the government cannot sanction and enforce, and at
the same time provide protection to the lives of slaves. The
testimony of Judge Ruffin, already cited in a previous chap-
ter, is conclusive on this point. The slave system, accord-
ing to Judge Ruffin, cannot be maintained, nor the practice
of slaveholding continued, if any real legal protection is af-
forded to the slave. In other words, the legal protection
of the lives of slaves would be, practically, equivalent to
the abolition of slavery, and the prohibition of slaveholding.
If any confirmation of this view be needed, it is to be found
in the fact that no slaveholding community or government
has yet been found willing to attempt the experiment of af-
fording adequate legal protection to slaves, and at the same
time permitting the practice of slaveholding. The two are
notoriously inconsistent with each other. The character of
slavery and of slaveholding are thus identified with each
other, and are both found incompatible with the authority
of the sixth commandment, which requires the protection of
human life. The insecurity of life, in slave States, arising
from the habits engendered by slaveholding, the consequent
familiarity of the people with bloodshed, and with the im-
punity of murderers, are facts too well known and too gen-
erally admitted, to need formal proof. What other system
of society can compare with the slave system, in its contempt
of the Sixth Commandment?

SEVENTH COMMANDMENT.

7. "Thou shalt not commit adultery."

This commandment guards the institution of marriage,
attests its divine origin, teaches its inviolable sanctity, and
insists on the perpetuity of its obligations. It establishes
the family relation as an ordinance of God, and lays a founda-
tion for the inhibition of our Saviour,—"What, therefore,
God hath joined together, let not man put assunder." (Mat.
xix. 6.) In each of these particulars, the seventh command-
ment is completely set aside and ignored by the slave sys-
tem, and the practice of slaveholding, even by professed
Christians, as has already been shown. It begins with a
denial to the slave, of the right or power to contract mar-
riage—to enter into the sacred relation, to establish a fami-
ly, to assume the responsibilities, or to discharge the duties
of the conjugal state. It next makes void the parental re-
lation, and the mutual duties and rights of parents and
children. It authorizes the slave master to sever parents
and children, and those who attempt to live together, as
husbands and wives. And finally, it places every slave,
wife, mother, daughter, and sister, in the slave States, com-
pletely under the control of the slave master, without any
protection by law, forbidding, on pain of instant death, any
defence or resistance from any slave, thus proclaiming
impunity and protection to the violence of unbridled lust!
A more complete abrogation of the seventh commandment,
it is not possible for the ingenuity of man to invent, or for
the imagination of man to conceive. Yet, all this is en-
forced by the civil courts. All this has received ecclesias-
tical sanction, as has already been shown. And all this is
sanctioned and sustained by the practice of slaveholding,
under a Code of which this feature forms an essential part;
so essential that its removal would overthrow the system,
release every slave, and put it beyond the power of any
man to be or to remain a slaveholder. Let any slaveholder
bear practical testimony against this feature of the system,

and he is a slaveholder no longer, for he can do it in no
way but by emancipating his slaves. Yet we hear of "in-
nocent slaveholding," from the lips of men who profess to
honor God's ten commandments, including the seventh.

SIXTH LETTER TO SENATOR SEWARD.

TO HON. WILLIAM H. SEWARD.

Sir: Your speech in the Senate has made some other
"revelations," which I must briefly notice, before closing the
train of remark suggested by that speech.

II. It has revealed the folly and the final result of that
series of compromises with slavery which gave shape to
the Republican party, and which is now in process of dis-
solving that party, unless it shall hasten to repudiate all com-
promises, and plant itself upon principles as enduring as the
Divine throne.

The Missouri Compromise was itself a stupendous folly,
the result of which was as clearly seen in 1820 when it was
formed, as it is in 1861 when the consummation is witnessed
—and was predicted accordingly. By consenting to that
compromise, the North gave up the South to the Demon of
Slavery, on condition that the North, above 36° 30' should
remain free, not perceiving that, in that act, a foundation
was laid for that very division of the Republic upon that same
line which is now, apparently taking place. Up to that time
the national creed and expectation had been, that all the
country was to become free. From that time forward, "the
understanding" came to be, that "the South" was given up
to the control of despotism, as, accordingly, it has been.

"Christians could compromise with crime.
"The path King Saul and Judas trod,
"Could balance dollar, cent, and dime.
"Against the changeless laws of God.
"With pencil, scale, and chart in hand,
"Lo! Freedom's sons, intent on pelf,
"Coolly divide their native land,
"Between the Demon and herself."

And now, when the Demon comes, in the shape of seces-
sion, to carry off the prize he bargained for, in 1820, (and af-
ter a struggle to carry off Kansas along with it) it is grave-
ly proposed to renew the compromise, to take another lease
of Northern liberty by signing another bond for Southern
Slavery, and travel the same dreary cycle over again. And,
as though this were not sufficient, you, Sir, as one of the
"champions of freedom" propose—not indeed a "compro-
mise"—but more than that—a concession, that is to give up the
North, too, along with the South, by a bond, changeless as
the laws of the Medes and Persians.

The game of "Compromise" is played out, and ends in the
proposal of unconditional submission. Liberty, "Republican-
ism, and every other political name and thing," are to be re-
linquished into the hands of the Demon, for the privilege of
indissoluble Union with him! The "irrepressible" con-
flict is to be repressed, and "the higher law" subjugated by
lawlessness. Be this the epitaph of henceforth hated "com-
promise."

III. Your speech has, accordingly, revealed the stupidi-
ty of committing the interests of freedom into the hands of
politicians who can consent to make compromises with sla-
very. The half-dozen Northern dough-faces—as John Ran-
dolph dubbed them—who, after a severe struggle, gave way,
and voted in Congress, for the Missouri Compromise, were
indignantly driven, by their immediate constituents, into a
retiracy to private life, from which they never again emer-
ged. An era of "compromise" nevertheless, succeeded, in
which compromisers have held full sway and have brought
upon us our present troubles. From henceforth, the friends
of freedom will know better than to trust them.

* Song of the Missouri Compromise—Providence R. I. Gazette,
July 1820.

And they will have learned what a compromise with slavery is—and that it includes every arrangement by which it is attempted to preserve the liberties of one portion of the people, and of one section of the country, while leaving another portion of the people, or another section of the country to the tender mercies of a ruthless despotism. This was the definition, the condemnation, and the fatal virus of the infamous Missouri Compromise, as it has been of all those that have succeeded it.

IV. Another important revelation of your speech—if it be another—is this, that there can be no such thing as protection for freedom in one State of the Union, while freedom is left unprotected in another State of the Union—that there can be no successful assertion of "State Rights" for the protection of State citizens, by politicians who have not learned the right and duty of the Federal Government to protect Federal citizens. By this class of politicians, it has been pleaded that they cannot, as Federal legislators, protect personal liberty, in the several states, lest it should interfere with "State Rights." But what, Sir, becomes of State Rights if there are to be no State laws for protecting the citizens of the State? Until within a few months, the Republican party has been confidently relied upon to repeal all Fugitive Slave Bills of the Federal Government and to enact efficient Personal Liberty Bills in all the Free States. But they now find the leaders of that party among the most forward to urge the repeal, even of the feeble and inadequate Personal Liberty bills that already exist. And the speech of WILLIAM H. SEWARD, one of their chief champions, assures them that they are to have no protection from him. This, Sir, let me assure you, is a revelation that kindles with indignation or reddens with blushes, the countenances of scores of thousands who have voted for the Republican party, and for yourself. The medicine administered in that speech was most unpalatable—it will be efficacious and salutary, nevertheless.

V. Another revelation of your speech, accordingly, is this—that there is no remedy for our existing difficulties, no restoration of peace and harmony, no putting an end to existing agitations and alienations, no preservation of the Union, no enjoyment of the blessings of good Government, no material prosperity (so far as that is dependent upon security, peace, liberty, and good government) without a national abolition of Slavery, the sole cause of all the difficulties and evils that afflict the nation.

I call this a revelation of your speech—not because it was not previously manifest to all reflecting minds that had been devoted to the study of the subject, but because your speech, from the elevated position you occupy, from the high expectations that had been cherished respecting you, and the confidence reposed in your wisdom, has forced upon large masses of your fellow citizens, the contemplation of an alternative, not alluded to in your speech, but irresistibly suggested by its perusal.

The Republican party, nay, all men of all parties, especially at the North, were instinctively waiting and watching to see what William H. Seward would propose—taking for granted that it would be something that, without an utter surrendry of liberty, "Republicanism and every political name and thing" would nevertheless restore harmony and preserve or re-establish Union.

But, Sir, when they heard your distinct announcement, at the outset, that "Republicanism" and every other political name and thing" must needs be given up, for the sake of Union, their eyes, for the first time, began to open upon the great problem of the crisis. And when, with breathless attention, they pursued the perusal of your speech to the close, and found that, in detail, you carried out the general statement with which you began—when they saw you surrendering, or proposing to surrender, to the Slave Power, the very citadel and every outpost of civil, religious, political and personal freedom, and then bolting the door, by an unalterable Constitution, against all future possibility, (otherwise than by a bloody revolution,) of a resumption, by the people, or their posterity of the liberties their fathers had declared to be inalienable—then, Mr. Seward, they began to inquire, in earnest, whether any thing could be done, and if so what, to preserve FREEDOM.

For, strange as it may appear to you, Mr. Seward, the great masses of our Northern citizens, of all parties, even after a perusal of your able Speech, find no small difficulty in admitting the sentiment that "Republicanism and every

political name and thing" should be given up, to maintain Union. Yet at the same time, there could not fail to arise the question whether Union and Freedom could both be preserved. The first impression, I think, very extensively made, was, that the Union must be given up, rather than Freedom. That the latter could remain, after making the concessions proposed by you, was not for a moment to be imagined. The idea of "a peaceful separation of the States" began, therefore, to be broached. Throughout the Republican and Democratic ranks, it found more or less favor. This, Mr. Seward, was one of the earliest and most marked effects of your Speech, effects the very opposite of your intentions.

Not long, however, was that idea thus favorably entertained. The inquiry irresistibly arose—why must either Freedom or Unity be relinquished? Is there anything in the one that is incongruous with the other? Certainly not. What is it that demands the surrendry of Freedom, as a condition of Union? What is it—what can it be, but Slavery? It can be nothing else. Why then should not Slavery give way, instead of either Union or Freedom?

If national necessities, as we are told, required the relinquishment of either of the three—which can the nation best spare? Then, again, would a separation of the States restore peace and harmony, in the presence of Freedom and Slavery? What could repress the "irrepressible conflict" between them, as heretofore?

Thus, Mr. Seward, is your speech compelling your constituents, your fellow-citizens, to reason. And unless you can speedily furnish them with some good reason why it is more injurious for the nation to give up slavery than either Freedom or Union, I should not greatly wonder if they should come to the conclusion, that, of the three "institutions," Freedom is the most necessary to be retained, that Union comes next in the order of value, and, in the absence of Slavery, would naturally harmonize with Freedom, while the "peculiar institution of domestic Slavery" (not absolutely necessary to the culture of Cotton) is, of the three, the very "institution" that—with all its claims to patriarchal antiquity and Biblical sanction, by the side of the golden rule—could best be spared by the Nation, at this peculiar and necessitous crisis.

I say, "necessitous"—for your entire Speech is founded on the idea of the necessity of making concessions to slavery. If the law of necessity is to be invoked, as you Sir, have invoked it, if Constitutions must give way to it, and be so amended as to reverse their declared objects, then, Sir, the people, I trust, will insist, that this same law of national necessity be thoroughly studied and impartially applied to the exigencies of the case. And if national necessities are urged as reasons for relinquishing FREEDOM, by radical changes of the Constitution, against Freedom, then, Sir, how much more forcibly and equitably may it be pleaded that the Constitution, as it is, according to its strict letter and spirit, as an acknowledged anti-slavery constitution, shall be honestly administered against Slavery, the eradication of which is alone necessary to restore peace and unity?

I may be asked, perhaps, how "the South" is to be brought to acquiesce in such an application of the law of necessity as I have here indicated. I answer by asking how the North is to be brought to acquiesce in the application of the same law, indicated in your Speech? By "the South" is commonly meant the two or three hundred thousand slaveholders of the South, ignoring the six or eight millions of non-slaveholding whites, and the four millions of slaves.

In a resort to the doctrine of necessities, which will be found easiest, to bring thirty millions of freemen to relinquish their liberties (for to nothing less than this, Mr. Seward, do you counsel them) or to bring two or three hundred thousand slaveholders to relinquish their sway over four millions of slaves and thirty millions of freemen?

But I deny that the two or three hundred thousand slaveholders are "the South." I deny that a single State has seceded from the Union. "The South" are the millions of the South.—The States are the people residing in the States. "The South," and "the Southern States" are for Freedom and Union, and for the utter overthrow of the slave system. Nothing is wanting but that the people of the Non-Slaveholding States should open their eyes to this fact, and become, equally with the South, in favor of Free-

dom, with Union—equally opposed to slavery, the only element of disunion.

The Republican President elect, and his Cabinet, (of which you, Sir, are expected to be one) will be importuned to "respect the rights of the South." Could I gain access to the ear of Mr. Lincoln and his Cabinet, I would, though a Northern man, most respectfully, most earnestly, most imploringly, reiterate the petition, the entreaty, the exhortation—"Respect the rights of the South." Yes! Of the entire South, of every man, woman and child, in the South, the right to "life, liberty, and the pursuit of happiness, for the security of which," the nation declared itself independent, appealing to "the Supreme Judge of the world, for the rectitude of their intentions" to establish a Government for that end. Lend your influence in the Cabinet to this end, Mr. Seward, in obedience to the declared object of the Constitution in its Preamble, and you will again be recognized as a champion of freedom, and become instrumental in securing the harmony, union, and prosperity, which were the ends of your Speech, but which, be assured—are in no way to be attained but by a rejection of your proposed concessions.

Your ob't. servant,

WILLIAM GOODELL.

339 Pearl street, New York, March, 2, 1861.

For the Principia.
NATIONAL SOVEREIGNTY.

No. 29.

In a late speech, in the Senate of the United States, Mr. Wade said, "it would be one of the most blessed things, if inducements could be made to every black man among us to find a home in Central America or lower Mexico. Then adopt the homestead policy, and we will have such a power vested in native white men, as was never before seen." Why did not Mr. Wade express a wish for which he could offer a sensible reason? He might have wished slaveholders out of the Union. But any human thing that is white, however turbulent, despotic, degraded, or vicious, is more tolerable to some men, than respectable black people are. He proceeds to indulge in magnificent speculations about the influx of strangers from every clime and the accession of Canada, and says, "we will have all the elements to build up a republic, more powerful and more just than the world ever dreamed of."

What a sentiment for a statesman! Remove all our native citizens who are not white, receive foreigners of every nation, no matter of what character, be they only white, and we shall have a powerful republic, "just" even beyond dreams! As if justice was sensitive about complexions and could prevail only where men are all of one color! Or as if we might remove the spirit of injustice by removing its dark colored victims! Has Senator Wade yet to learn what justice means? He ought to know that whenever justice reigns in his own heart, he will respect the white man's rights, and the black man's rights alike, and be solicitous that both should enjoy their due, without the inconvenience and regrets of expatriation. He will not wish the injured man away, but wage war with the cruel spirits that injure him. What would be the use of removing the black man from the country? The injustice that demands his removal, would, in his absence, find other victims equally unfortunate. The spirit that seeks the removal of the black man is a spirit of injustice. Men do not learn to be just by the practice of injustice, but the contrary. The infliction of one wrong hardens the heart for the infliction of another. Should we, without relenting, witness an exodus of our colored people constrained by our wishing to be rid of them, we should be more insensible to right than before. And would that insensibility be barren of bitter fruits to the remaining population? Certainly not. Our only way is, to be just for the sake of justice, and not for the sake of our own particular color.

Black people have better reasons for wishing white people away. Listen to a few of their complaints, at the mouth of one of them. The late Rev. T. S. Wright, a colored clergyman, thus describes the wrongs suffered by black people from prejudice.

"No man can really understand this prejudice unless he feels it crushing him to dust, because it is a matter of feeling. It has bolts, screws, and bars, wherever the colored man goes. It has bolts in all the schools and colleges. The colored pe-

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M. GOODELL.
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rest, with the same soul as the white parent, sends his child to the seats of learning, and he finds the door bolted, and sits down to weep, beside his boy. Prejudice stands at the door and bars him out. Does the child of the colored man show a talent for mechanics? The heart of the parent beats with hope. He sees the children of the white man engaged in employment, and he trusts there is a door open for his boy to get an honest living, and become a useful member of society. But when he comes to the workshop with his child, he finds a bolt there. But even suppose he can get this first bolt removed, he finds other bars. Let him be ever so skilled as a mechanic, upstarts prejudice and says 'I won't work in the shop, if you do.' Here he is scourged by prejudice, and has to go back and sink down to some of the employments which white men leave to the most degraded. He hears of the death of a child from home, and he goes in a stage or steamboat. His money is received, but he is scourged by prejudice. If he is sick, he can have no bed; he is driven on deck. Money will not buy for him the comforts it gets for all who have not his complexion."

We lack room to copy more. What we have copied suggests two remarks. The first is, that the heart of a black man, as seen from our extract, is like the heart of a white man, and nobody could tell the difference. Why, then, is he not entitled to the same regard which is due to the white man? Does he forfeit anything by wearing a different complexion? The other remark is, that since colored people prefer to suffer such indignities, rather than quit the country of their birth, their attachment to it ought not to be trifled with. Were they a majority of the nation, wielding its power, a proposition from them to have the white people removed, would be regarded with just offence. If the colored people of Ohio demean themselves peaceably, Mr. Wade, as Senator from that State, owes them better treatment in Congress, than to talk as if they were a nuisance which it would be a "blessed thing" to be rid of. If he can leave slaveholders in the undisturbed enjoyment of their pretended right of property, to the great detriment of the Union, why should he feel more uneasy, if colored people choose to retain their unquestionable right of country?

I. S.

CHURCH ANTI-SLAVERY ACTION.

DEAR MR. GOODELL: We do not undervalue political action, if it be right and sanctified action. Of course it is involved in the administration of all good government. But, in a republic or democracy, it is very easy to see how intimate must be its relation to and dependence upon correct christian ecclesiastical action—especially in order to realize what has recently well been called the great American idea of Humanity. If the church of our country had been true, from the beginning, to its fundamental principle of equal love to all men as well as supreme love to God, in its full application both to the master and the slave, who can doubt that slavery would have come to an end, years ago, and our Union, instead of being on the verge of ruin, have been far in advance of its present religions, and consequently its moral, intellectual and material prosperity?

But shall duty continue to be neglected because it has been? And where shall amendment begin, but wherever a consciousness of neglect is felt? Where do our most majestic views take their rise? Only rivulets among the mountains of the prairies of the North-West unite and form the great American "Father of Waters." So let the little Congregational rills of rugged New England, only start on their course, and they will combine to constitute a river of influence to which the great streams of Methodism, Presbyterianism and Episcopacy, with their various branches, like the Missouri, the Ohio and the Arkansas, will become tributary, and form a river perfectly irresistible in its progress, sweeping away the great dam of American slavery and carry the blessings of a christian civilization around the globe. Oh that christians and christian churches would realize the power that God has placed in their hands; and consequently their responsibility?

The following is the recent action of the Congregational Church in Hopkinton, Mass. It is only a rill. But if other rills would only unite, who can tell the result? It is a repetition of similar action taken nearly twenty years ago. It forms the report of a committee submitted to the church Feb. 14, 1861:

"We believe that God has constituted the Church of

Christ the great depository of moral influence; that virtue and vice, both private and public, prevail very much in proportion to the purity or impurity of the church; hence, that the well defined sentiment and position of the Church of our land with reference to slaveholding is imperiously demanded, therefore,

1. Resolved, That slaveholding, by which we mean the claiming of property in the person of a fellow being as we do in goods and chattels, is, under all circumstances, a sin against God and man, which ought to be immediately abandoned.

2. Resolved, that maltreatment, beating, starving, violation of chastity, the ruthless sundering of the strongest and tenderest bonds of natural affection, so far from being merely abuses, are the legitimate and certain results of slaveholding, the corrupt fruit of a corrupt tree.

3. Resolved, therefore, that it is a cause of the greatest grief and lamentation that many in the visible church, and some among its distinguished clergy are now, not only apologizing for slaveholding as a necessary evil, to be removed as soon as possible, but boldly and unblushingly defending it as right, and of course, compatible with christian morality.

4. Resolved, that the exclusion of slaveholding from the church is the only reasonable ground upon which to expect its speedy and peaceful removal from the State, and even to hope that the church itself will preserve its own spiritual life, and succeed in spreading the gospel around the world.

5. Resolved, therefore, that this Church, 'remembering them that are in bonds as bound with them,' hereby reassert its disfellowship of slaveholding professors of religion, by debarring them from its communion, as walking disorderly; and appeal most earnestly and affectionately to all other churches to do the same." Truly yours,

J. C. W.

HOPKINTON, Feb. 18, 1861.

For the Principia.

THE MOSAIC LAW AND AMERICAN SLAVERY.

"If it can be proved that the law of God as promulgated by Moses did sanction polygamy I am prepared at once to say that polygamy is, in itself, no Sin."—Rev. Henry J. Van Dyke.

Mr. Van Dyke's argument is—the Mosaic law did sanction slavery, and that it did not sanction polygamy. If it could be proved that the Mosaic law did sanction polygamy, as, in Mr. Van Dyke's view it did sanction slavery, then there would be evidence, that polygamy is, in itself, no sin.

This is the argument.

If I mistake not, the Mosaic law comprises three divisions. (1) Ceremonial, (2) Statutory, and (3) Moral.

The first was a shadow of good things to come, and faded away when the glory of the gospel was revealed.

The second related to God's peculiar people, the Jews, and although containing many moral principles applicable to men in all ages, nevertheless was not intended, in form, to continue, or to apply to the Gentiles.

The last, or moral law alone, was designed to apply to all men, and to be of perpetual duration.

Not only ceremonial laws have been abolished, but also statutory laws.

Slavery, polygamy, the treatment of the profane swearer or blasphemer, also of the Sabbath-breaker, and the rebellious son, were found among the statutory laws, at least so it appears to me.

What would Mr. Van Dyke think of the matter, if the Legislature of New York were to pass a law requiring that the profane swearer should be stoned to death, and that the sentence should be executed by church members? [Lev. 24: 16.]

Why may not New England rid herself of all Sabbath breakers by enforcing the law of Moses, requiring that the Sabbath-breaker should be stoned? [Num. 15: 35, 36.]

What would be thought of the scene, if next Lord's day, all the ministers of the gospel in Brooklyn were seen together, in some public square, deliberating on the conduct of some rebellious son, and upon evidence that he was a glutton, and a drunkard, were then to execute the law of Moses, by requiring that all the people should stone him, till he died? [Deut. 21: 18, 21.]

Why does not Mr. Van Dyke preach obedience to these laws? Can it be denied that "the law of God, so promulgated by Moses" did not only sanction but require this

course of action? Why are not these laws now preached in all christian churches and, enforced in all christian communities? Would it be considered unjust to do so; and contrary to the spirit and genius of the gospel? Most certainly it would.

1. These were statutory laws, and applied to the Jewish people only, or proselytes to the Jewish faith.

2. These laws have been abolished by the establishment of a milder government. 'The law was given by Moses but grace and truth came by Jesus Christ.' [Jno. VIII: 1, 2.] Mat. XIX: 7-9. Mark. x: 5. I suspect that abolitionism is at the bottom of this change, that Jesus Christ and his Apostles were Abolitionists—and that, whilst it would have been infidelity, in the days of Moses, to refuse obedience to these laws, it is infidelity now to attempt to enforce them. Besides, if, for arguments sake, it be admitted that the Mosaic law sanctioned slavery, to whom was the authority given? Certainly not to the Gentiles. Gentiles have no more authority to act upon that law, and enslave the African, than the Jews would now have to enslave the Gentiles, or than the colored man would have to enslave the white man. Moreover, the Mosaic law provided (Deut. 24: 7.) that if a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him or selleth him, then that thief shall die." "Stealing" making "merchandise" or "selling."

The old testament law draws a line simply dividing Jews from Gentiles. "To the Jews were committed the oracles of God." If the once Jewish statutory laws may now be taken up by the Gentiles, certainly there is no authority for using them in any other way than the Jews were authorized in using them. A Jew was not allowed to steal or make merchandise of, or sell a Jew, if he did so, the penalty was death. Upon the same rule, and according to the principle of the same law, a Gentile may not steal, sell or make merchandise of a Gentile; if he does so, the penalty is death.

In review of the subject, we believe,

First. That besides the ceremonial law of Moses, there were other laws, merely statutory, designed for the Jewish people, and their day only.

Second. The law of Lev. 25: 44, 46—was of this character.

Third. This law, and others, such as that relating to the Sabbath breaker, profane swearer, and rebellious son, and polygamy are now abolished, or why are they not enforced?

Fourth. If this were not so, the law would warrant stealing, buying or selling Gentiles by Gentiles, because it forbade the Jew to steal, buy, or sell a brother Jew upon pain of death.

Fifth. If this law meant what, by some, it is supposed to mean, and were not abolished, it would simply warrant the Jew to buy Gentiles, and not Gentiles to buy and sell and steal either Africans or Jews.

Sixth. If Gentiles have any warrant from this law to steal, buy and sell Gentiles, then I see no reason why the men of color may not steal, buy and sell white men.

Seventh. Perhaps, by this time, Mr. Van Dyke has discovered that there were some Mosaic laws, which it would now be even sin to enforce. Is he not an Abolitionist?

Eighth. If the Federal Government will adopt and enforce the law of Moses, given in Deut. 24: 7, I apprehend we shall speedily witness the conversion of whole States to Abolition. In this way the Union may be saved, and the Constitution preserved in its integrity.

Ninth. If the Federal Government is committed to the maintenance of the "patriarchal institution" so called, then, according to the principles of the gospel, God himself cannot preserve the Union, for he is the lover of righteousness and the hater of iniquity.

Tenth. If the Government will not take cognizance of the sin of slavery and treat it as such, the churches, at least, should have no complicity with it.

Eleventh. When so called Christian States are confederating for the perpetuation and extension of slavery, it is high time that the churches were united in prayer to God and in all peaceful efforts, with men, for its abolition.

Twelfth. The long prefigured year of jubilee is come, and Jesus Christ has proclaimed "liberty to the captives, and the opening of the prison to them that are bound." [Isa. 61: 1. Luke 4: 18, 19.] Who will repeat the proclamation?

HENRY HUTCHENS,
Prairie du Sac, Sauk Co., Wis.

LETTER FROM INDIANA.

BRO. WILLIAM GOODSELL.—Seeing that we are compassed about with such a multitude of opponents, it becomes necessary that we should put on the whole armour of God, and be shod with the preparation of the gospel of peace, that we may be able to stand the fiery darts of the wicked one, and come off more than conqueror through Him that loved us, and gave himself for us. With these weapons of warfare, we may be able to subdue whole nations, for they are not carnal, but mighty through God, to the pulling down of the strongholds of Satan. For Satan is, in these latter days, displaying his great power among the sons and daughters of men, East and West, North and South, and roaring through the Southern secessionist States, and deceiving those slaveholders who are become willingly ignorant, because of advantage over the poor African race, on account of their color, which God has given them.

Now, I ask every slaveholder in the United States, whether or no they can prove that the white man is made in the image of God, and the African is not; and further, I ask them to prove by Divine Writ, that they are not God's creation. And my special request is for them to prove their rights to hold them in bondage by the authority of heaven, or by the organic law of our nation. I do positively assert that this cannot be done, neither by the Bible nor the Constitution of the United States. Both Democrats and Republicans have charged the abolitionists with being the cause of this Southern kicking out of the Union. Such I am constrained to believe is not the case, for I believe that the system that is advocated by the abolitionists, is the only system that a just government can be established upon. New laws may be enacted, compromise lines may be drawn, the Constitution may be amended, and after all this is done, we can never have a government of peace, unless slavery is abolished in our nation. For it is a national sin, and God will overturn this nation, and bring upon her the sword, famine, and pestilences in divers places, if the inhabitants, both North and South, do not repent of their wickedness, with reference to the system of slavery. For this system has found advocates, North and South, East and West, and the true principles of our government, men are willing to trample under foot, for the sake of keeping the poor African race in bondage, on account of their color. Where is the hope for you, slaveholders, of eternal life, you who have bought and sold human flesh, and have deprived thousands of souls of the privilege of entering into the kingdom of heaven? Ye will not enter in yourselves, and them that would enter in, ye have hindered. The Northern Republicans and Democrats, say they do not want slavery in the free States, for they believe it is not right, and a great many of them are willing to acknowledge that the system is wicked in the sight of God, but still, they are willing that the South shall keep their system of slavery, and be sent down to perdition, with all the nations that forget God, and they are ready to say, amen, to the Southern condemnation, when the Lord comes to collect His jewels. This indirectly consenting to the system of slavery, will not meet the demands of the law of God. The Judge will say, "Inasmuch as ye did it not unto the least of your Southern brethren, ye did it not unto me."

I have taken decided grounds against the system of slavery, and I never will cast a vote for any man that is in favor of slavery, either directly or indirectly, unless it is for some local office; but I do hope that I shall enjoy the privilege of voting at the next Presidential election for a man of liberty, in the State of Indiana, for there must be some electoral votes in my native State, for the abolitionist candidate for next term.

WILLIAM R. ADAMS, Shelby County, Indiana.

Congress.—Mr. Sumner [Rep., Mass.] presented petitions from citizens of Massachusetts and Philadelphia against compromise. He also presented a petition from citizens of Massachusetts asking Congress to enact a law that no person shall be held in servitude by the laws of any State, and that such persons now held be declared free. He said he presented the petition because he thought it his duty to do so, it having been presented to him in a proper and respectful form; but he would take this occasion to declare, most explicitly, that he did not believe that Congress had any right to interfere with Slavery in the States.—*Tribune*.

The Principia.

NEW-YORK, SATURDAY, MARCH 2, 1861.

THE PARAMOUNT AUTHORITY OF THE SLAVEHOLDER.

There are various grades of authority. And, of necessity, there must be one authority paramount to all others, in the presence of which, all other authority gives way.

In America, the highest, the paramount authority is that of the slaveholder.

The people, in America, are called the sovereigns, the source, under God, of all political authority. But their authority vanishes, in the presence of the slaveholder. About three hundred thousand slaveholders, more or less, with no official prerogatives, as such, hold thirty millions of Americans in abject subjection! The proportion of the slaveholders to the people of the United States is as one to three hundred. Nevertheless, one slaveholder among three hundred, is found sufficient for the maintenance of their paramount authority.

Numbers, in America, are regarded as a foundation of authority. But the all-controlling authority, that of the slaveholders, is the authority of an insignificant minority—less numerous than the abolitionists, who, in the decision of any political question, are not considered worth counting.

The possession of wealth confers authority. But wealth does not give to the slaveholder his authority. The slaveholders are poor, in comparison with the non-slaveholders controlled by them. The authority of the slaveholders, however poor, and few, outweighs the authority of non-slaveholders, however wealthy and numerous.

Majorities in Republics, have authority. But the authority of slaveholders is paramount to that of majorities. The majority may elect Presidents, but must first propitiate the almost inappreciable minority of slaveholders, before they can inaugurate them. If Abraham Lincoln should be inaugurated next Monday, it will be because Seward and his associates, or a portion of them, have been down upon their knees with their proffered concessions, and have appeased the wrath of a majority of the Maryland and Virginia slaveholders.

It would have been ridiculous for any minority of three hundred thousand, other than slaveholders, to have disputed his inauguration, and equally ridiculous for the majority to have deliberated upon "measures of pacification." More than three hundred thousand abolitionists, it may be presumed, are dissatisfied with the election of Lincoln. More than a million Republicans, Free-soilers and Abolitionists, were dissatisfied with the election of Buchanan.

But no "measures of pacification" were offered to the Republicans, Free Soilers, and Abolitionists, in 1856. And none are offered to the Abolitionists—no—nor to the Douglas Democrats of the North, in 1860. But why not? Simply because they were not slaveholders? If they had been, the call for conciliation, by compromise or concession, would have been overwhelming. Mr. Jefferson was twice elected, against the almost unanimous vote of New-England. But nobody thought of asking leave of New-England, or of making concessions to her, to secure the inauguration of Mr. Jefferson, for the New-Englanders were not slaveholders!

Constitutions are regarded, as having authority. But not against the demands of slaveholders, who either hold the monopoly of expounding Constitutions, or, when this fails, of demanding the amendment of them, and the reversal of their provisions.

Courts of law, judicial decisions, acts of legislation are supposed to have authority. But the authority of the slaveholder is held paramount to all these, either controlling and wielding them, or else superseding them by lynch law at the South, and by mob law at the North. Mayors, Aldermen, Common Councilmen, are said to have authority, but not in the presence of slaveholders, except to execute their wishes. College Presidents, Professors and Tutors have a show of authority. But the authority of half a dozen or a dozen young students, sons of slaveholders, is paramount to all their authority, and College laws have to be modelled to their liking, or the operation of them, upon the young heirs apparent of slaveholders, is suspended, or rendered obsolete.

Ecclesiastical bodies, Bishops, Conferences, General Assemblies, Synods, Presbyteries, and Church Sessions make claims to authority. But not as against or over slaveholders, who hold paramount authority over them. There is no Church authority to discipline slaveholders. Let the history of the Episcopal, the Presbyterian, the Methodist, and the Baptist churches in America, bear testimony on this subject. The Conference of the Methodist Episcopal Church could "hold in deepest abhorrence the practice of slavery" but could not discipline slaveholders. The General Assembly of the Presbyterian church could condemn slaveholding as "men stealing," "the highest kind of theft," but it could not administer Church discipline upon the men-thieves. Ecclesiastical authority can discipline abolitionists, and every body else, except slaveholders.

The Federal Government has authority to execute the laws of the Union, except in the case of slaveholders. It can execute the provisions of the Fugitive Slave Bill, but cannot collect the revenue from rebellious slaveholders. The cry of "coercion and civil war" is raised, instantly, at any attempt to bring the petty oligarchy of slaveholders under the control of Federal law. The embargo and non-intercourse laws could be enforced upon the merchants of the North, for they were not slaveholders. The proposal to collect the revenue of slaveholders, the same as of non-slaveholders, is denounced, as a just cause of secession, by the slaveholding states who have not yet seceded.

The suspicion of a design, on the part of the Hartford Convention, to promote a secession of the New-England States, was denounced as treason. The charge of it demolished the Federal party, and the odium rests upon New-England, still. The secession of slave states is claimed as a right. The difference is just this. The Hartford Convention was composed of non-slaveholders. The Southern Conventions were composed of slaveholders, who claim rights that non-slaveholders may not claim.

In all this is seen the paramount, the unlimited authority of slaveholders.

The authority of the Creator and Governor of the Universe, is held to be paramount to all other authority, except in the case of slaveholders, who claim the right of annulling all Divine laws, in the provisions and adjudications of the Slave code, annulling marriage, putting asunder whom God hath joined together, legalizing adultery, forbidding education, withholding the bible, and enforcing labor without wages, directly in the face of all the dictates of conscience, and of every requirement and prohibition of natural and revealed religion.

And this paramount authority of the slaveholder over his Maker is approvingly recognized and submitted to, by every Church and ecclesiastical body that receives and retains slaveholders in its communion without any reproof of their slaveholding. Especially is this true of those ecclesiastical bodies whose present or former testimonies against slavery, while retaining slaveholders in their connection, attest the fact that they know what they are doing, by their fellowship with slaveholders, and that they are obeying slaveholders rather than God.

The nation, at this moment, is in a state of disorganization, growing out of the fact that slaveholders are in a state of rebellion, because, for the first time, the nation has disputed the unlimited authority of slaveholders, over the elections. When the seceders deny that they are the rebels, the denial is equivalent to a charge against the nation, of having rebelled against their paramount authority. Every demand of concession is a demand for a return to implicit obedience to the paramount authority of the slaveholders. And every Northern proposal of concession is a proposal to comply with that demand.

God says, "thou shalt not deliver to his master the servant that hath escaped from his master unto thee." The slaveholder says—Thou shalt deliver him. The nation disobeys God, that it may obey the slaveholder.

God says, "Plead the cause of the poor and needy."—"Cry aloud. Spare not. Lift up thy voice like a trumpet" against oppression. The slaveholder says—Hush! Thou shalt not agitate the subject. The churches, and the ministry—a majority of them—disobey God's command, in obedience to the authority of the slaveholder.

God says, "Execute justice between a man and his neighbor." "Deliver him that is spoiled, out of the hands of the oppressor." "Proclaim liberty throughout all the land."

unto all the inhabitants thereof." The slaveholder says—
"Thou shalt not execute justice between me and my slaves,
nor deliver them out of my hand, nor proclaim liberty
throughout the part of the land where there are slavehold-
ers, nor to those whom they hold in bondage. The nation
and its rulers, the people and their teachers, disobey God, in
this matter, that they may obey the slaveholders.

Jesus Christ says—"Go, teach all nations"—"teaching
them to observe all things whatsoever I have commanded
you." The slaveholder says—you shall not teach the
slaves on my plantation without my leave,—nor anything
except what I shall have permitted you to teach. And the
slaveholder is reverently obeyed, while the commandment
of Jesus Christ is cast to the winds.

In "Christian" America—"Protestant" America—"Re-
publican" America, the highest, the paramount authority
is that of the slaveholder.

Thus it is—and thus, of necessity, it must be—so long as
the people and the Government of the United States con-
tinue to permit the practice of slaveholding. For that per-
mission is, itself, an act of rebellion against God, an act of
servile submission and obedience to the slaveholder, an act
releasing the slaveholder from legal restraint, in his rela-
tion to the slave, and recognizing his rightful exemption
from, and elevation above, all controlling Government and
restraining law, such as controls and restrains other men.

Such a repudiation of the authority of God, such a re-
cognition of the paramount authority of the slaveholder, is
a relinquishment of civil, political, and religious liberty—
yes, and the Government itself, into the hands of the slave-
holders, whether few or many—and hence come the disor-
ders and the disorganization now witnessed. It is all the
necessary result of obeying slaveholders, instead of obeying
God.

Among the heathen, there are gods many and lords
many. We send missionaries from America to convert the
heathen from the worship of false gods and demons. But
the supreme divinity, in America, the divinity worshipped
by all, except a handful of hated "fanatics and infidels," is
the slaveholder. How many thousands are there, who have
not bowed down to him?

PRO-SLAVERY MOB AT SYRACUSE.

An anti-slavery Convention was notified to be held at
Syracuse, Jan. 29. The day previous to the time appoint-
ed, Rev. Samuel J. May, received a note from A. Westcott,
the Mayor, transmitting "a petition from many citizens"
that the Convention be at least postponed. The Mayor said
he had not signed the petition, but concurred in the senti-
ments, yet recognized their right to hold the meeting, and
promised to "use every means at his command, to prevent
any interference with the proceedings." The reason given
in the "petition," was the fear of a mob. Among the sign-
ers, we notice the name of a prominent Republican, a mem-
ber of Mr. May's congregation.

Mr. May replied that speakers from abroad were expect-
ed, and that the Committee of Arrangements, considered it
their duty to go on with the Convention.

At the hour appointed for the Convention, a gang of row-
dies, led on by a few "respectable gentlemen," took posses-
sion of the hall, and adopted a set of resolutions about the
"necessity of maintaining the laws, (!) denouncing Mr. Lo-
ggen, and approving the Crittenden compromise," which,
not one in fifty of them knew anything about, and pledged
themselves to maintain "the Union, for which, probably,
the most of them cared as little as they did about "main-
taining the laws" they were violating, and less than they
did for their grog.

The Anti-Slavery Convention, being thus driven out, met
at the dwelling house of Dr. R. W. Pease, and appointed
Rev. S. J. May, Chairman, and Miss Susan B. Anthony
and Mrs. C. B. Mills, Secretaries. Mr. May presented a
series of resolutions, which, after discussion, were adopted,
accordingly. We have room only for the closing one.

Resolved, That the abolition of slavery is the great con-
cern of the American people, "the one thing needful" for
them,—without which there can be no union, no peace, no
political virtue, no real, lasting prosperity in all these once
United States.

We are glad to hear that a number of the rioters are like
ly to fall into the hands of the law, and we trust that the

Mayor will, in due time, be made to feel the weight of the
instrument that

"—Comes down as still
"As snow flakes fall upon the sod,
"But executes the freeman's will
"As lightning does the will of God."

DISTURBANCE OF THE ANTI-SLAVERY CONVENTION AT AUBURN.

Auburn, the seat of the State Prison, and of the Theo-
logical Seminary, as well as the residence of Senator Sew-
ard, aspired to the honor of having a pro-slavery mob, in
defence of the "highest kind of theft," the "patriarchal in-
stitution," and the surrendry of "Republicanism, and every
political name and thing." The Auburn Union has a racy
account of it. The meeting in the daytime was quiet.

"In the evening, a motly crew of rowdies and loafers assembled
and broke up the meeting, taking possession of the room and organ-
izing a meeting of their own, and passed the same resolutions adopt-
ed by the Syracuse mob meeting.

"While the riot was at its height, (says the reporter of the Union)
Miss Anthony leaned over the desk and said, 'Why, boys, you're
nothing but a baby mob, you ought to go to Syracuse and learn how
to do it, and also learn how to get before the Grand Jury.'

"Dr. Morris, a gentleman well known in this city, was nominated
by the mob for Chairman, but the mob soon found that they had
caught a Tartar, and that Dr. Morris was not to be made a tool of to
choke down free speech. The Union reporter describes the scene
as follows:

Doctor Morris was nominated as Chairman of the meeting, and
the crowd said "Aye, aye, Morris, Morris," and proposed three
cheers for Dr. Morris, and they were given with a will. Dr. Morris
came down from the back part of the hall near to the centre, and,
among other things, said: "I am an Englishman and a Democrat. I
was born under the sceptre of a king, but being early imbued with
the principles of liberty, I came to America, this land of tolera-
tion and freedom, with great admiration for American institutions,
and with almost a holy reverence for the Constitutional law of this
country which guaranteed freedom of speech to every inhabitant
thereof. Cherishing these feelings, I came to this Hall, to-night, as a
spectator and listener merely, to hear what abolitionists should
say in opposition to my political party, that I might find arguments
with which to refute their positions." Then, rising upon tip toe, and
elevating his arms above his head, he said: "What do you take me
for? Do you think you can make of me a tool in the hands of a mob
to put down these God given and inherent rights of every American?
Go to England, and beneath the crown of Victoria, learn what free-
dom is, for from your actions to-night, I plainly see that you are
as ignorant as the new born babe, of the principles of your govern-
ment." As the Doctor progressed in his remarks, the 100 to 150
adult males and boys came to the conclusion that they had
caught a Tartar, and they began to groan and hiss, and one fellow
cried out, "Go home to England, then, old beef eater,"—and so the
mob didn't cheer Dr. Morris, any longer, and didn't call Dr. "Mor-
ris, Morris," and Doctor Morris was not considered a safe man
for them."

And so Auburn helps sustain her institutions, and her
Senators. We mistake the matter if the help does not
prove a hindrance in the end. Neither central New York,
in general, nor Cayuga County in particular, are to be
gagged down by rowdies, or dragged down by Senators.

DISCUSSIONS ON THE CONSTITUTION, at the Cong. Chapel,
corner South Third and Eleventh streets, Williamsburgh.
Question for next Tuesday evening—Do the general pro-
visions of the Constitution and the structure and powers of
the Federal Government harmonize with its declared ob-
jects, as stated in its Preamble, and are they well adapted
to promote and secure them?

News of the Day.

Scarcely was our last paper mailed, when the city was
electrified with news of the

Conspiracy to assassinate Mr. Lincoln.—The following are
the dispatches, in their order:

Harrisburg, February 23.—The people of this city were
astounded this morning by an announcement that Mr. Lin-
coln had started in a special train for Washington, des-
patches having been received, requiring his presence in
Washington.

Reports are busily circulated that there was a plot to as-
sassinate him while passing through Baltimore, but such
stories are not believed. The more probable version is, that
an attempt was to be made to throw Mr. Lincoln's special
train off the track on the Baltimore and Washington Rail-
road.

The Baltimore Committee is here, but did not have an
interview with Mr. Lincoln.

[From a special correspondent of the Times.]

Harrisburg, February 23.—S. A. M.—Abraham Lincoln,
the President elect of the United States, is safe in the capi-
tal of the nation. By the admirable arrangement of Gen-
eral Scott, the country has been spared the lasting disgrace
which would have been fastened indelibly upon it had Mr.
Lincoln been murdered upon his journey thither, as he
would have been, had he followed the programme as an-
nounced in papers, and gone by the Northern Central Rail-
road to Baltimore.

On Thursday night after he had retired, Mr. Lincoln was
aroused and informed that a stranger desired to see him on
a matter of life or death. He declined to admit him unless
he gave his name, which he at once did, of such prestige
did the name carry that while Mr. Lincoln was yet disrobed,
he granted an interview to the caller.

A prolonged conversation elicited the fact that an organ-
ized body of men had determined that Mr. Lincoln should
not be inaugurated, and that he should never leave the city
of Baltimore alive, if, indeed, he ever entered it.

The list of the names of the conspirators presented a most
astonishing array of persons high in southern confidence, and
some whose fame is not to this country alone.

Statesmen laid the plan, bankers endorsed it, and adventur-
ers were to carry it into effect. As they understood Mr.
Lincoln was to leave Harrisburg at nine o'clock this morn-
ing by special train, and the idea was, if possible, to throw
the cars from the road at some point where they could rush
down a steep embankment and destroy in a moment the
lives of all on board. In case of the failure of this project,
their plan was to surround the carriage on the way from
depot to depot in Baltimore and assassinate him with dag-
ger or pistol shot.

The above appeared in the N. Y. Evening Post, of Satur-
day, P. M. The morning papers of Monday repeated the
same, with the following additions.

Harrisburg Feb. 23.—So authentic was the source from
which the information was obtained, that Mr. Lincoln, after
counselling with his friends, was compelled to make arrange-
ments which would enable him to subvert the plans of his
enemies.

Greatly to the annoyance of the thousands who desired
to call on him last night, he declined giving a reception.
The final council was held at 8 o'clock.

Mr. Lincoln did not want to yield, and Col. Sumner
actually cried with indignation; but Mrs. Lincoln, seconded
by Mr. Judd and Mr. Lincoln's original informant, insisted
upon it, and at nine o'clock Mr. LINCOLN left, on a special
train. He wore a Scotch plaid cap and a very long mili-
tary cloak, so that he was entirely unrecognizable. Accom-
panied by Superintendent Lewis and one friend, he started,
while all the town, with the exception of Mrs. Lincoln, Col.
Sumner, Mr. Judd, and two reporters, who were sworn to
secrecy, supposed him to be asleep.

The telegraph wires were put beyond reach of any one
who might desire to use them.

At 1 o'clock the fact was whispered from one to another,
and it soon became the theme of most excited conversa-
tion. Many thought it a very injudicious move, while others
regarded it as a stroke of great merit.

The special train leaves with the original party, including
the Times correspondent, at 9 o'clock.

Baltimore, Saturday, Feb. 23.—Mr. Lincoln arrived here
at 8 o'clock incog., and went direct to Washington. His
family, and the remainder of his party, will arrive at 1
o'clock. Much excitement was occasioned by the ruse.

Arrival in Washington.—Washington Saturday, Feb. 23.
—Not a little sensation prevailed throughout the city this
morning, as soon as it became known that Mr. Lincoln had
arrived in the early train. It was unsuccessfully sought to
conceal the fact, especially from the newspaper press, his
presence here being at first communicated to a few political
friends in confidence. He was met at the station by several
gentlemen of distinction, without any formality, and was
immediately driven to Willard's Hotel.

He was yesterday advised to come hither without delay.
Preparations had been made to meet him at the station this
afternoon, and the Mayor of Washington was to make a
welcome address, but Mr. Lincoln has thus spoiled the pro-
gramme. About 10 o'clock, Mr. Lincoln, accompanied by
Mr. Seward, paid his respects to President Buchanan, spend-
ing a few minutes in general conversation.

Washington, Sunday, Feb. 24.—Mr. Lincoln's coup d'etat
and rapid passage through Baltimore have been condemned
here by some who do not know the facts, which are simply
these: A set of unscrupulous political knaves in Baltimore
who had determined to turn Mr. Lincoln's visit there to
their own account, arranged for a procession from the depot
to his hotel. Protection was asked by these rowdies of
Marshal Kane, who advised against such a proceeding. He
said Mr. Lincoln would be treated with all respect due him
personally and his high official position, but so obnoxious
were the parties proposing the demonstration that he could
not insure the same respect to them. If they were deter-
mined to brave the matter, it might result in some indigni-
ty being offered which would be mortifying to the Presi-
dent elect, and disgraceful to the City of Baltimore. Find-
ing that these men were fixed in their purpose to make Mr.
Lincoln's visit subserve their purposes, the latter was ad-
vised, by telegraph, to pass on to Washington without stop-
ping, which he did. This advice came from gentlemen who
had the good name of Baltimore chiefly at heart.

These advices from Baltimore had been anticipated by a
special messenger sent hence to meet Mr. Lincoln at Phila-
delphia, with dispatches from Gen. Scott and the War De-
partment, urging him to come through Baltimore unex-
pectedly, as they had specific information of hostile pur-

poses against him there, in relation to which they could not be mistaken. This information was obtained through official secret agents.

A correspondent of the N. Y. Commercial Advertiser says:

The alleged reason of Mr. Lincoln's abrupt and unexpected appearance in this city, is that his immediate presence has been desired for consultation with prominent members of the Peace Conference and with leading Republicans, who are convinced that Mr. Guthrie's proposition must pass. This proposition as amended, it is believed must be adopted in order to prevent the secession of the border States. It was certain yesterday that there was a majority for the propositions if they were put to a vote in the conference.

Washington Feb. 25.—It is understood here that Marshal Kane, of Baltimore, was informed that Mr. Lincoln could not have passed through Baltimore according to the original programme without having been grossly insulted. I cannot vouch for the truth of this.

An anonymous letter was received recently by the commissioner of public buildings, declaring that two men were hired to assassinate Mr. Lincoln. The men were arrested on Saturday, and made affidavit of their innocence.—*The World*.

Mr. Wood, the manager of the Presidential trip, called to report this morning to Gen. Scott. The General told him that everything had been done as it should have been; that he approved of every step, and Mr. Lincoln did exactly as he should have done, when he left Harrisburgh and came through via Baltimore.

Senator Seward has written a document for the satisfaction of the Railway Companies, who feel much aggrieved at Mr. Lincoln's course. He exonerates Mr. Lincoln from all share in the matter, but does not excuse the City of Baltimore. He represents, as far as it is wise to do so, the dangers that attended Mr. Lincoln's following the original programme, and thanks them for their admirable preparations for the safety and comfort of Mr. Lincoln.

The Plot to Assassinate the President elect.—Information is before the proper authorities tending to prove that an organized band of five hundred men have sworn that Mr. Lincoln shall never sleep in the White House. A detective, who joined them, says the plan is as follows: The entire band are to occupy a position as near to the President, on Inauguration Day, as they can obtain. One of their number, standing in the centre of them, is to shoot Mr. Lincoln with an air-gun, when the crowd of men around the assassin will so hide him as to render detection impossible.—*Times*.

Precautionary Measures.—To guard against the possibility of the intrusion of improper persons at the Inauguration, the Capitol Police will admit no stranger except ladies, to the building on Monday, and no gentlemen except those having cards of admission from Senator Foot, Chairman of the Committee on Preparations.

Previous attempts upon Mr. Lincoln's life.—From the *Lafayette (Ind.) Journal*, Feb. 16.—An attempt was made on the 11th inst., to wreck the train bearing the President elect and suite, about one mile west of the State line. The particulars, as given us by Mr. Rich, of the Toledo and Western Railroad are, that a short time before the train was due at the State line, an engineer found it necessary to run out to the wood yard, for fuel. Running at a moderate speed, he noticed an obstruction on the track, and stopping his engine, found that a machine for putting cars on the track had been fastened upon the rails in such a manner that if a train run at full speed had struck it, the engine and cars must have been thrown off, and many persons killed. The matter would have been made public before, but it was hoped that the perpetrators of this dastardly outrage could be detected and brought to justice. The whole thing was admirably planned—the obstruction so near a station and on a straight track, where it would not be deemed necessary to exercise any great degree of caution.

Another attempt.—The *Syracuse Journal* states that just as the Presidential train was leaving Cincinnati, a grenade of the most destructive character was discovered in the car occupied by Mr. Lincoln, his family and personal friends. It was found in a small carpet bag, which had been deposited in a seat of the car by some unknown person. Attention was drawn to it from the fact that no baggage was allowed in the cars. On examination, the grenade concealed in the carpet bag, was found to be ignited, and so arranged that within fifteen minutes it would have exploded, with a force sufficient to have demolished the car, and destroyed the lives of all the persons in it.

Richmond, (Va.) Saturday, Feb. 23.—The Virginia State Convention re-assembled to-day.

Mr. Moore, of Rockbridge, offered resolutions demanding security to Virginia against future wrongs; opposing the African slave trade; opposing direct taxation; approving the Crittenden compromise, and declaring that in the event of that or its equivalent not being adopted, Virginia will be ready to enter into a compact with such states as will agree to said compromise, and form a new Confederacy, from

which all the disagreeing states shall be excluded. Referred.

Mr. Moore then addressed the Convention. He said that Virginia had no community of interest with the seceded States. He opposed secession, as he believed it to be a revolutionary remedy.

Mr. Goode, of Bedford, replied in a speech in favor of secession, which created much sensation.

The galleries loudly applauded Mr. Goode at the conclusion of his speech, and were immediately cleared by order of the President. Adjourned.

New Orleans, Monday, Feb. 25.—The property of the United States, in Texas, has been quietly surrendered to the State authorities. The Federal troops have been allowed to leave the State, all facilities being afforded them for so doing. The seized property was saluted. Its value is estimated at \$1,300,000.

New Orleans, Monday, Feb. 25.—The steamship *Catawba* sailed yesterday for Havana and New York.

Our Collector decides that all goods which may be purchased and invoiced by the 28th inst., can be shipped on the steamship *Bienville*, (sailing on the 1st of March for New York,) free of duty.

More seizures of New York vessels at Savannah.—The telegraph briefly announced, on the evening of Washington's birthday, that Gov. Brown, of Georgia, had signaled the occasion by making a second seizure of New York vessels, the names of which were the ship *Martha J. Ward*, the bark *Adjuster*, and the brig *Harold*. It had been supposed, from the former action of Gov. Brown in promptly restoring the five New York vessels seized under his orders on the 9th of February, that this sort of dealing toward New York merchants in the Georgia trade, themselves of Southern proclivities, was to have ended with the former transaction; but it turned out differently, and, as a consequence, ship owners are excited on the subject.

The following letters, written by Governor Morgan to Messrs. Funch & Meincke, the owners of the bark *Adjuster*, at the time of the first seizure, will show the Governor's opinion; and as the second seizure is precisely the same as the first, it is equally applicable:

STATE OF NEW YORK EXECUTIVE DEPARTMENT,
ALBANY, Feb. 9, 1861.

GENTLEMEN: I received this morning a telegraphic dispatch from you, stating that your bark *Adjuster* had been seized in Savannah by order of the Government of Georgia on account of arms seized in New York, and asking to be informed "how to proceed under the circumstances, in order to avoid loss and detention." I at once replied that I would write you by mail. In answer to your inquiry I can only say that your remedy is through the United States Courts, or, if you so elect through the courts of the State of Georgia, within whose limits the offence of which you complain is stated to have been committed. In a case of this kind, the Executive authority of New York can render you no assistance, for the obvious reason that no law of this State has been infringed, and because the wrong was not perpetrated within its jurisdiction. If, as you state, officials or citizens of Georgia have detained your vessel as a measure of retaliation for the alleged seizure of certain arms by the officers of the police of New York, the tribunals of that State or of the United States, it must be presumed, will determine the act as entirely unjustifiable, and will afford you ample redress for any loss by detention or otherwise which you may suffer. If your vessel is detained for any other reason than the one suspected by you, it is but fair to assume that the courts of Savannah will examine into the facts with that impartiality which should characterize all judicial proceedings. It is but proper to add that if the detention of the *Adjuster* is the deliberate act of the constituted authorities of Georgia, it is equally unjustifiable, and there can be no doubt that, at no distant day, the Federal authorities will obtain full reparation for you for any damages you may sustain; if not, then the General Government itself, which owes you protection in return for your allegiance, is thereby under the fullest obligation to indemnify you. Very respectfully,
Yours,
E. D. MORGAN.

Messrs. Funch and Meincke, No. 41 Beaver street, New York.

From Correspondence of the N. Y. Times.—Washington, Feb. 26.—Gov. Hicks, of Maryland, called and congratulated Mr. Lincoln on the fact that he was here in safety, and that his coming had been productive of no more ill feeling.

Blair, Sen., is said to be full of fight, and counsels anything but peaceful measures.

John Bell was one of the earliest callers on Mr. Lincoln this morning, and after a brief and satisfactory interview, an appointment for to-morrow was made.

Since the news was received of the surrender of the Texan forces by Gen. Twiggs, many members say openly that they shall vote against all the present propositions of the Peace Conference, if submitted to Congress.

In the House, to-day, Mr. Corwin succeeded in bringing up the report of the Committee of Thirty-three. The attempt to postpone it till Monday at 11 o'clock, the last day of the session, thereby preventing any vote upon it, failed by a strong vote the reason being a desire on both sides to come to a direct vote upon all the propositions submitted in the report.

The entire session was very exciting from the time Stanton's Force bill was taken up. An attempt to postpone a vote upon it till Thursday next succeeded. Whether this kills the measure or not is uncertain. But it was so intended, and will probably prevent its becoming a law. Republicans are but little divided upon this measure, and it will stand a fair chance in the Senate.

From a conversation with members upon all sides of the House, it seems that the proposition to admit New-Mexico as a State is the only one in the report of the Committee of Thirty-three very likely to pass. Very many of the Republicans who are willing to concede much, and are classed as compromisers, say they shall vote against all amendments of the Constitution, and every proposition in the report except that admitting New-Mexico as a State.

The Peace Conference had another exciting time to-day. They sat until 1 o'clock last night, finally agreeing upon FRANKLIN'S Territorial proposition for a division of the Territory on the line of thirty six thirty, as heretofore reported.

The principal difficulty with the Peace Convention and Congress, upon the division of the territory on the line of 36° 30', is the recognition of Slavery south of it. Some of those who oppose most strongly these measures in the Peace Convention, say they will go for them without the absolute recognition of the "institution." This is where they are likely to split.

Correspondence of the N. Y. Herald.

WASHINGTON, Feb. 26, 1861.

The Peace Congress was brought up all standing this afternoon. After voting down all the majority reports, both extreme Northern and Southern, the majority proposition, as amended, was reached, and the first question was on adopting the first article, with reference to Territories. To the surprise of every member present, it was defeated by a vote of thirteen to seven—Kansas not voting.

It appears that Virginia, Missouri and North Carolina, by concert of action, voted solid against it. This action on the part of these States lost some Northern States, it is believed whose delegates would have thrown their States for the proposition but for the fact that they saw it would do no good.

Of course, the defeat of the most important article precipitated debate. Among the speakers was Governor Chase, of Ohio, who made a strong Union Speech, not indicating, however, the policy of Mr. Lincoln's administration.

Mr. Sumner, of Maine, offered the following proposition as an additional section to the majority report:—

Section 8.—The freedom of speech or of the press shall not be abridged in any Territory of the United States, but the people shall be left perfectly free to discuss the subject of slavery.

This proposition was rejected, all the slave States, and Rhode Island and New Jersey, voting against it.

Governor Chase, in his speech said the sentiment of the North is against the extension of slavery into the Territories and in face of this record the slave power demands that the North shall put on paper a lie. While he assured the Convention, in the most positive terms, that the North would do no such thing, he said he presumed the Republicans would have no objection to the calling of a convention of the people to revise the constitution.

Mr. Vandever, of Iowa, offered an additional section to the majority report, providing for the free navigation of the Mississippi river to all the States of the Union. It was voted down without debate.

This action of the Convention created intense excitement among the Northern members. Unless this section is adopted by the Convention, it will be taken by the North as evidence that while the South demand concessions from the North, they even deny the States of that section their constitutional rights.

An appeal was made finally to the members who voted against the article to allow the vote to be reconsidered, in order that some arrangement may be made, if possible, to carry the proposition. The vote was accordingly reconsidered, fifteen to five, several members voting for it out of courtesy to those who requested it.

The Convention then adjourned to dinner, hoping to accomplish something in the evening session.

P. S. The Peace Conference assembled at eight o'clock, and motion was made to adjourn till to-morrow morning at ten o'clock.

Objection was made by several gentleman, who thought that if they adjourned at all, it should be *sine die*.

The motion to adjourn till ten to-morrow was put and carried, sixteen to five.

The object of this move, it is understood, is to give time for some of the Northern delegates to confer upon a new plan of adjustment, all those before them being regarded as dead.

The only hope now is to bring forward a new proposition and adopt it at once.

Still Later.—From the Times, of Thursday.—The peace movement.—The movements at Washington in favor of Peace are drawing to their natural close. The Peace Convention adjourned yesterday *sine die*, having first adopted the plan reported by Mr. Guthrie, as amended by Mr. Guthrie, as amended by Mr. Franklin, of Pennsylvania. The essential feature of this plan is its restoration of the Missouri Compromise line, with added securities for Slavery in the Southern portion of the Territory thus divided. This action of the Convention was transmitted to the Senate, and ordered to be printed, and referred to a Select Committee, with instructions to report to-day at 1 o'clock. We do not anticipate the adoption of this plan,—nor do we think it desirable.

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House of Representatives.—The House first rejected the proposal to call a National Convention to revise and amend the Constitution of the United States, by the decisive vote of 74 to 109. They next rejected Mr. Kellogg's proposition, 33 to 158,—then that of Mr. Clemens, 80 to 113, and then adopted, by the decisive vote of 136 to 53, the resolutions reported by Mr. Corwin's Committee of Thirty-three.

These resolutions declare, substantially—

1. That all proper and constitutional remedies for existing discontents, and all guarantees for existing rights, necessary to preserve the Union, should be promptly and cheerfully granted:—

2. That all attempts to obstruct the recovery of fugitive slaves are inconsistent with inter-state comity, and dangerous to the peace of the Union:—

3. That the several States be requested to revise their statutes and repeal such as may be in conflict with Federal laws on this subject:—

4. That Slavery is recognized as existing by usage in fifteen States, and there is no authority outside those States to interfere with it.

5. That the laws on the subject of fugitives from labor should be faithfully executed, and that citizens of each State should be entitled to all the privileges and immunities of citizens in the several States.

6. That there is no cause for a dissolution of this Government, and that it is the duty of Congress to preserve its existence on terms of equality and justice to all the States.

7. That the faithful observance of the Constitution, on the part of the States, is essential to the peace of the country.

8. That each State is requested to revise its statutes, and amend them, if necessary, so as to protect citizens of other States who may be travelling therein, against violence.

9. That each State be requested to enact laws to punish invasions of other States from its soil.

10. That copies of these resolutions be sent to the Governors and Legislatures of the several States.

11. That as no proposition has been made to abolish slavery in the District of Columbia or Government dock-yards, or to interfere with the inter-State Slave trade, no action on these subjects is needed.

The proposition to amend the Constitution, so as to prohibit amendments interfering with slavery, received 120 votes to 71,—but as there were not two-thirds in its favor, it was not passed.

The Select Committee of Five, on the President's Message concerning the proposals of the Gulf States, has submitted a report recommending the adoption of the following Resolution.

Resolved, That in the opinion of this House, the President had no constitutional power to negotiate with the representatives of the State of South Carolina for the surrender of any public property within the limits of that State, and that it is inexpedient for Congress to take any further action in relation thereto.—*Tribune.*

The stolen Indian bonds.—On application by the holders of the Indian bonds stolen by Mr. Floyd, Mr. Caleb Cushing has professionally, as a lawyer, investigated their claims and has furnished an elaborate argument in favor of their validity. He cites a rule of the Supreme Court as follows: When the United States, by their authorized officer, become a party to negotiable paper, they have all the rights, and incur all the responsibilities, of individuals who are parties to such instruments.

Or, in the language of Justice Baldwin:—

If he, (the head of department) accepted the draft of a contractor, absolutely, the United States are bound to pay it to the holder, to the same extent and on the same principle, which apply to a bill of exchange drawn and accepted by a private person.

He concludes thus,

I say then:

First—That the liability of the United States for these acceptances is fixed by authoritative decisions of the Supreme Court, confirmed by acts of Congress.

Secondly—That those decisions are reasonable and just, and would have to be rendered now if it were a question of new impression.

And, finally, that your clients have done everything in the premises which law and justice could require to discharge their duty of inquiry, and so to impart to them the fullest legal and equitable right to demand payment of these acceptances at the hands of the United States. I have the honor to be, very respectfully,

HON. ALFRED GILMORE.

[This seems reasonable. The moral is, that so long as "Uncle Sam" is green enough to employ men-thieves to do his business for him, he must be held responsible for their doings.—*Editor.*]

The House bill, authorizing the suspension of the postal service in the seceding States, yesterday passed the Senate by a vote of 34 to 12, and now goes to the President for his signature.

Southern Confederacy. The Tariff Act.—Be it enacted That the following articles shall be exempt from duty, and admitted free into the several States, to wit: Bacon, pork, lard, beef, fish of all kinds, wheat, and flour of all

other grains, Indian corn and meal, barley flour, rice and rice flour, oats and oatmeal, gunpowder and all the materials of which it is made, lead in all forms, arms of every description and munitions of war and military accoutrements, percussion caps, and living animals of all kinds; also, all agricultural products in their natural state.

Sec. 2 enacts that all goods, wares and merchandize imported from any one of the United States of America, not being a member of this Confederacy, before the 4th of March next, which may have been bona fide purchased heretofore, or within ten days after the passage of this act, shall be exempt from duty.

Sec. 3 enacts that the State of Texas be, and is hereby, exempted from the operation of the tariff laws heretofore passed or adopted by this Congress.

HOWELL COBB, President of the Congress.

J. J. HOOPER, Secretary.

Passed February 18, 1861.

Family Miscellany.

From the Indiana Republican.

THE OLD LOG HOUSE.

BY ELSINE MAY.

It stands there lone and silent
Its chimney tumbled down;
Its roof all densely coated
With lichens gray and brown.

The window panes are broken,
The doors are all unhung;
A heap of rubbish covers
The hearth where the crickets sung.

The sunlight peeps through the clap boards,
And through the chink in the wall,
While through the dusty pantry
Spiders and reptiles crawl.

But yet, it stands in the meadow,
That dear, loved, hallowed spot;
It was the home of my childhood,
And ne'er can be forgot.

The same old trees surround it,
The beech, the elm, the pine;
While through their spreading branches
Yet creeps the old grape vine.

The robin his carol sings in
The maple by the spring,
And in the dear old orchard,
The linnet's gaily sing.

And there beneath that willow
Whose branches touch the ground—
An infant sister—sleeping—
Lies 'neath that little mound.

All bring fresh to memory,
And with them oft a tear,
The days when oft I sported
Amid those scenes so dear.

I drop a tear on the threshold
Of that old ruined cot,
As I go away forever
From the mem'ry-haunted spot.

For the Principia.

STORY FOR THE LITTLE FOLKS.

CHAPTER X.—Continued

Then was the king full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego, and he commanded that they should heat the furnace one seven times more than it was wont to be heated. Then he commanded the most mighty men, that were in his army, to bind these young men, and cast them into the burning fiery furnace. And they bound them, with their garments all on, and cast them in. But the furnace was so exceeding hot, that the flame of fire slew those men that put them in. And these three young men fell down bound into the midst of the burning fiery furnace. Then was the king astonished and rose up in haste, and said to his counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto him. True, oh king. Then said he, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God." Then the king came near to the mouth of the burning fiery furnace, and spake and said: "Shadrach, Meshach and Abed-nego, ye servants of the most high God, come forth, and come hither," and they came forth out of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power; nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

Then the king spake and said, "Blessed be the God of Shadrach, Meshach and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God, except their own God." Then the king made a decree that every

people, nation and language which should speak anything against the God of Heaven, whom these young men served, should be cut in pieces, and their houses destroyed, because there is no other God that can deliver after this manner. And the king promoted these young men to high positions in the province of Babylon.

Now, dear children, you can see by this, what a safe, noble, sublime and glorious thing it is to do right, and obey God, and trust the result in his hands, even if we have to stand alone in doing it.

Death, in a most horrid form, stared these young men in the face, if they obeyed God, but they did it, and he delivered them. And the king, and counsellors, and people of that vast Empire, were taught a lesson that day of undying importance to their souls. They saw that it was useless to trust in idols, and that there was no God like the God of heaven. They saw that it was safe to obey him, always. And the king's golden image was cast into the shade. The king also learned that those who would be faithful to God, would be safe men to trust, anywhere.

And it would be of vast importance to our own country, if this truth had a proper influence on the minds of the people, when they select rulers, legislators and other public officers. But if those young men had bowed down to the image, all these good results would have been lost.

MARY. Were not those young men the best subjects that the king had, although they disobeyed his wicked commands?

Yes, among the best. We are informed, however, that there was another young man, among the king's subjects, like them; but he does not appear to have been present, on this occasion.

WILLIE. Are not true christians, in all countries, the most likely to be faithful in all the relations of life.

I think so, but there are some, who bear the name, who are ready to bow down to the golden image.

In our own land, slavery is the great image that is set up, and the people are required to acknowledge that it has a right to exist, and that it should be protected by law. But as it is contrary to God's will, it ought to be destroyed. Now one part of the people are in favor of *Freedom*, and the other part are on the side of *slavery*. But the Government being on the side of despotism, we are called upon to bow down to this Moloch of slavery. The signal has been given, many have bent the knee, and many more are prostrate in the dust before the image. But there is a band of faithful ones, who will not bow down to, nor worship this image of all villainies. Consequently there is a strife in the land, whether the Lord shall be God, or slavery.

CHARLIE. Have persons in our country any better right to compromise with slavery, than those young men had to bow down to the golden image?

I think not. To compromise principle, is to sacrifice principle to wicked expediency; and shows the compromiser to be faithless and false to his convictions of justice and right. And his fidelity is no more to be confided in, than the honesty of the thief or robber is.

WILLIE. Would it be wicked for the members of Congress, or the people, to make any more compromises with slavery, to quiet the agitation of the country?

I think it would, for if slavery be wrong, then we ought to seek its immediate overthrow. And those who consent to further concession in its behalf, are really on the side of despotism and cruelty, of the deepest and darkest dye. And God will be against those who countenance slavery.

And now, dear children, let us always obey God, and thereby do right, then we shall be safe. But the ways of the wicked shall be turned upside down.

Truthfully yours,

Maple Cottage, Feb. 18, 1861.

DEACON T.

A ROMANTIC NARRATIVE—A FAMILY ELEVEN YEARS AMONG THE INDIANS.

The Cleveland Leader has the following: A man by the name of Kimball, accompanied by his wife, came in on a Toledo freight train on Saturday last, on their way Eastward. They assert that from 1848 to 1859 they were held in captivity by a tribe of the Snake Indians, from whom they managed to effect their escape a year and half ago. They were originally from Syracuse, which place they left in company with a party of sixty-three, who were going overland to California. On the plains, the train was attack-

ed by a large body of Indians, and after a protracted defense, all but thirteen of the sixty-three were slain, among whom were several sisters and brothers of Mr. and Mrs. Kimball.

The survivors were made prisoners, and a council of war being held, they were compelled to run the gauntlet for their lives. Kimball ran twice; once for himself and again for his wife. Mrs. Kimball's father, an old man, not having sufficient strength and agility to avoid the blows aimed at him, was, after a few steps, knocked down, and immediately carried to the stake, his flesh being stuck full of pine splinters, and was roasted alive before the eyes of his horror-stricken daughter.

Kimball and his wife were carried away by their captors and in process of time he became a man of considerable rank among them, and took part in their hunts and war expeditions, but still was continually nursing plans of escape.

During the eleven years which he spent with the Indians four children were born to him, and with all of these and his wife he at length managed to elude the vigilance of the savages, and set forth on the long and perilous journey to the States.

On the fifth day out the little band narrowly escaped capture by a party of five of the Snakes, who, however, were all finally killed after a desperate battle. On the following day the fugitives fell in with a United States surveying party, whom they accompanied to Fort Laramie, whence they traveled on foot to the Mississippi, a distance of two or three thousand miles. During this painful journey their sufferings were intense. All of the children died with the exception of the eldest and he sunk under the effects of the continued hardships through which he had passed, soon after reaching civilization.

The unfortunate couple have excited commiseration where over their story has been told. They were passed free over nearly all railroads to this point, and on the Lake Shore east of here. Both bear marks of their wounds and their long journey. The flesh upon Mrs. Kimball's feet has become callous to the thickness of a finger, and the nails have fallen from her toes.

OCCUPATIONS OF WOMEN IN FRANCE.

The great social problem which, at present, is engaging the benevolent of our own country—how shall we find employment for those of our female population whose condition places them above menial service? has long and successfully been solved in France. It is considered there, that when a lady goes to purchase a dress or a pair of gloves, a trinket for herself or a toy for her children, she will prefer being served by one of her own sex, rather than by a broad shouldered specimen of the other. So long as the soil demands cultivators, the country soldiers and mechanics, merchants and artisans, such as only the brain and strength of manhood can supply, it is thought an ungallant and unseemly invasion of the rights of the weak, that any employment for which they are peculiarly qualified should be taken from them. Woman, that finds both her virtue, comfort, and delight in labor, is permitted, in consequence, to exercise it. She often acts as ticket-dispenser at railway stations, as bookkeeper at hotels and shops, and as attendant on the heaped tables of the reading-room. The watchmaker consigns to her delicate touch the finer parts of his mechanism, and the jeweler the setting of his costly gems; the wood-engraver expects his most delicate and tasteful cuts from her; and the picture-dealer invites her to plant her easel in the Louvre or Luxembourg, to reproduce, as she well can, the master-pieces of ancient or modern art. Nor is the mallet of the sculptor considered to disgrace the hands of a princess—one of the noblest statues of modern times, representing Joan of Arc clasping the consecrated sword, being the production of a daughter of the late Citizen King. The individual and social advantages which the honor that is thus paid to labor brings are incalculable. Pride is never permitted to interfere with usefulness; and many a young female who would have been debarred, as with us, by its pernicious influence from the honorable employment of her powers, and been tempted to seek a refuge from poverty in a life of shame, is enabled, by the wiser and more merciful arrangements which obtain in France, to secure a virtuous and comfortable independence.

This recognition of female usefulness, and respect accorded to its exercise, is attended by other important results to the welfare and arrangements of society. No well-conducted young woman is condemned to the cheerlessness of old-maidish life. A young female, trained to the idea that she has a position of activity to fill, and work to do, is regarded by the other sex, who have marriage in prospect, not in the light of an expensive encumbrance, but as a help and a gain; and it will depend on herself alone if, at a comparatively early age, she does not obtain the opportunity of being a happy wife.—*Life Illustrated.*

SLEEPING POSITION.

The food passes from the stomach at the right side, hence its passage is facilitated by going to sleep on the right side. Water and other fluids flow equally on a level, and it requires less power to propel them, on a level, than upwards. The heart propels the blood to every part of the body at each successive beat, and it is easy to see that if the body is in a horizontal position the blood will be sent to the various parts of the system with greater ease, with less expenditure of power, and more perfectly than could possibly be done if one portion of the body were elevated above a horizontal line. On the other hand, if one portion of the body is too low, the blood does not return as readily as it is carried thither; hence, there is an accumulation and distention, and pain soon follows. If a person goes to sleep with the head but a very little lower than the body, he will either soon waken up, or will die with apoplexy before the morning, simply because the blood could not get back from the brain as fast as it was carried to it. If a person lays himself down on a level floor for sleep, a portion of the head, at least, is lower than the heart, and discomfort is soon induced; hence, very properly, the world over, the head is elevated during sleep. The savage uses a log of wood or a bunch of leaves; the civilized a pillow; and if this pillow is too thick, raising the head too high, there is not blood enough carried to the brain, and as the brain is nourished, renewed, and invigorated by the nutriment it receives from the blood during sleep, it is not fed sufficiently, and the result is unquiet sleep during the night, and a waking up in weariness, without refreshment, to be followed by a day of drowsiness, discomfort, and general inactivity of both mind and body. The healthful mean is a pillow, which by the pressure of the head keeps it about four inches above the level of the bed or mattress; nor should the pillow be so soft as to allow the head to be buried in it, and excite perspiration, endangering ear-ache or cold in the head, on turning over. The pillow should be hard enough to prevent the head sinking more than about three inches.—*Half's Journal of Health.*

THE BEGINNING OF A BAD CITIZEN.

CHILD.—Mother, I want a piece of cake.
MOTHER.—I haven't got any; it's all gone.
C.—I know there's some in the cupboard: I saw it when you opened the door.
M.—Well, you don't need any now; cake hurts children.
C.—No it don't (whining). I do want a piece, mother; mayn't I have a piece.
M.—Be still. I can't get up now; I'm busy.
C. (crying).—I want a piece of cake. I want a piece of cake.
M.—Be still, I say! I shan't give you a bit if you don't leave off crying.
C. (still crying).—I want a piece of cake. I want a piece of cake.
M. (rising hastily and reaching a piece).—There, take that and hold your tongue. Eat it quick, I hear Ben coming. Now, don't tell him you have had any.
(Ben enters.) C. (to Ben).—I have had a piece of cake; you can't have any.
BEN.—Yes I will. Mother, give me a piece.
M.—There, take that. It seems as if I never could keep a bit of anything in the house. You see, sir, (to the child) if you get anything, another time.
(Another room.) C.—I have had a piece of cake.
Younger Sister.—Oh! I want some too.
C.—Well, you bawl, and mother will give you a piece. I did.—*S. S. Journal.*

Very much like the game the Gulf States and Border

States are now playing with the North and the National Government.—*Ed. Principia.*

PLEASANT TO TOBACCO CHEWERS.

A letter from Petersburg, Va., to the Schenectady Star, gives the following description of the manner of preparing chewing tobacco in that region: "Commence on the upper floor, which is as dirty as a cow stable. In the corner are large heaps of tobacco. At one end is a large cauldron into which is put liquorice, rum, and tona bean. On one side of the room is a large room, like a mortar bed, into which is put the weed, to be sprinkled with the above decoction. Two or three darkies are stirring the tobacco up with their feet, so that all portions may become equally saturated. After this operation it is dried upon plates overhead, until it is fit for working in the room below. On the second story, the leaf is divested of its stem by numerous black women and children. It is then, in a supple state, made into rolls an inch or two inches in diameter, and of any required length. On the ground floor, the rolls are squeezed into plugs, and carefully packed for transportation to the tobacco loving people of the North. Some may think part of this description highly colored, but it is literally a true account of what I saw, more than once. It might be supposed that people here do not chew, but this is not so; almost everybody does—but then they chew the natural leaf.

THE PRESERVATION OF MEAT BY MOLASSES.

In many receipts for preserving hams, molasses is one of the principle ingredients, but Mr. Margueritte, in an article in *L'Invention*, asserts that meat may be preserved by molasses alone, in the most perfect manner, and with the following important advantages: It has an agreeable flavor, it produces no scurvy or other disorders which result from the use of salt food, and it may be prepared at a moderate price.

The process consists simply in cutting the meat into pieces of moderate size and dropping them into molasses, such as is obtained from the sugar manufactories or refineries. By a natural process of osmose the lighter juices of the meat pass out, and the heavier molasses penetrates inward to every part of the meat. When the external molasses has acquired a certain degree of liquidity from the mixture of the juice of the meat, it is a sure sign that the meat is thoroughly impregnated. It is now taken out of the molasses, thoroughly washed, and hung in a current of air to dry. After it is completely dry, it may be packed in boxes and sent all over the world without experiencing any change whatever.

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